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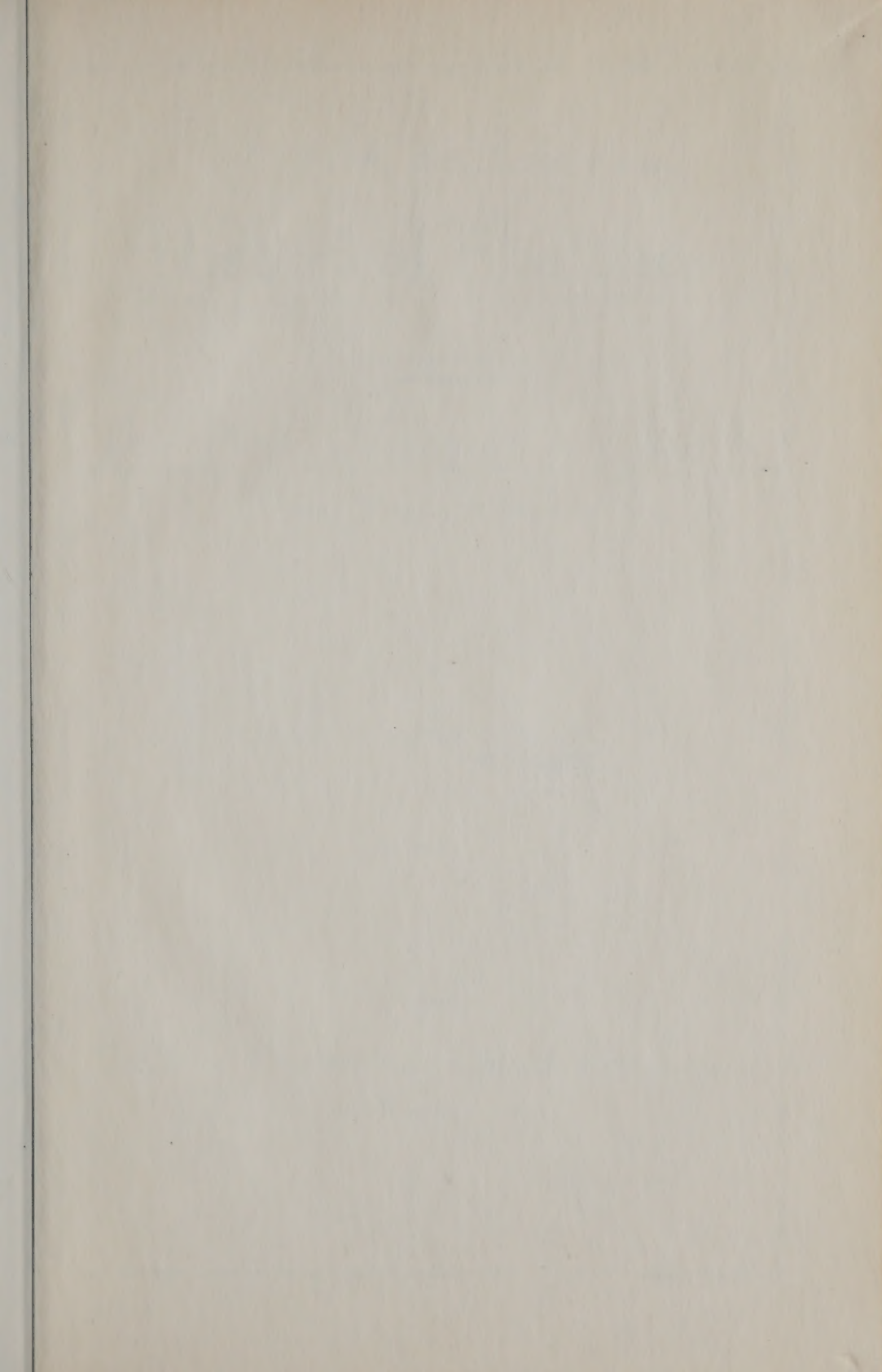
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Historical Sketches

concerning

The First Presbyterian Church

Fort Wayne, Indiana

CHARLES JAMES WORDEN

Published by

The First Presbyterian Church Foundation
of Fort Wayne, Indiana

1945

1229686

DEDICATED

to the memory of my father

CHARLES HOWARD WORDEN

who conceived the idea of the Foundation and who would
have taken much pleasure from these writings.

Trans. from DC per FSR - Recd. 2-6-74

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Introduction

My roots are buried deep in the First Presbyterian Church. My great grandfather, on my mother's side, M. S. Wines, joined this church in August 1833, just two years after the church was organized. He was ordained an elder a few months later. My grandmother Susan C. Hoffman, his daughter, must have been one of the first babies born and baptised in this church as she was born in 1834 when the church had less than two score members. On my father's side, he too, was born into the church in 1859 and was baptised by Rev. Lourie in 1861. He joined the church in 1876 and was ordained an elder in 1886 and was immediately made clerk of the Session, which position he held till his death in 1930. I would be less than honest if I did not mention that my father, Charles Howard Worden, gave outstanding christian leadership to the church during his life and must be ranked amongst those leaders who have contributed much to the church through its long history.

This booklet represents a compilation of the material I have used for Foundation talks in the church plus some added material. Almost all of it has been obtained from our own church records and documents which are extensive and well preserved. It makes no pretense of being a history, but is, if you please, simply highlights and sidelights on our history which I am persuaded you will find most interesting as well as I. If these historical wanderings contribute anything to our background and to the traditions of this church I am well rewarded.

* In the center pages you will find a complete discussion of the First Presbyterian Church Foundation which it is my hope you will read thoughtfully.

Charles James Worden

Organization Of The First Church In Fort Wayne

I WANT YOU to look back with me 114 years and try to visualize a little country town, population about 300, in the comparatively new state of Indiana. This little town of Fort Wayne, buried deep in the wilderness, had no church and no minister of the Gospel. It was only 12 years since the last soldiers had marched out of the Fort and the little town was clustered about the Fort which was still standing. It was an Indian trading post. Venison and other game provided the meat of the day. There were no roads and all travel was by foot or horseback on trails through the woods or by dugouts, canoes or flatboats on the rivers. Houses were built of logs and food was cooked over an open fireplace.

In the summer of 1831, a paper was passed around the town reading as follows, "We, the undersigned citizens of Fort Wayne and it's vicinity, being very desirous of procuring the services of a resident minister of the Gospel among us, do agree to pay the several sums annexed to our names in aid of the support of the Rev. James Chute, for one year at this place". (List of signers appended at the end of this sketch.) There were 44 signers on this paper and the total pledged was \$257.75 in amounts ranging from one to twenty dollars. These 44 persons represented all protestant denominations joining together for worship although most of them took out no membership in our church, preferring to wait till the town grew sufficiently to provide a church of their own denomination. Thus, you might say, with considerable truth, that all of the protestant churches in Fort Wayne grew out of this church.

Now let me quote from our own session minutes of July 1st and 2nd, 1831. It is interesting to note here, that we have a complete record of every meeting of our session from July 1st, 1831, to date.

Fort Wayne, July 1, 1831

Pursuant to notice previously and publicly given by James Chute a regularly ordained minister of the Presbytery of Columbus, Ohio, a number of persons, members of the Presbyterian Church from different sections of the country, in regular standing, met, for the purpose of being regularly organized into a Presbyterian Church.

The meeting was opened by singing, reading the Scriptures and prayer by the Rev. James Chute. The following persons presented their Certificates from other churches and were received as members of the First Presbyterian Church of Fort Wayne.

Smallwood Noel
Nancy M. C. Noel
Sally C. Vance
Nancy Barnett

Ann Griggs
John McIntosh
Ann Turner

After receiving the Certificates of the above mentioned persons, they were formally recognized as the First Presbyterian Church of Fort Wayne.

The members proceeded to the election of two ruling elders, whereupon it was found that Mr. Smallwood Noel and Mr. John McIntosh were unanimously chosen.

Fort Wayne, July 2, 1831

After sermon by the Rev. James Chute, Mr. Smallwood Noel and Mr. John McIntosh who had been duly elected ruling elders the day previous were set apart for that office by ordination. After the Ordination the Session was constituted with prayer by the Rev. Mr. Chute, who was invited to act as Moderator of Session. Smallwood Noel was chosen Clerk of Session.

Rebecca Hackley was received on Certificate.

Eliza Hood on examination.

Elizabeth Stinson same.

Jane Clinger same.

James Barnett same.

Adjourned. Closed with prayer.

S. Noel, Clerk

Thus was this church born. Through peace and war; through prosperous times and bad times it has continued without interruption for the past 114 years. You may well be proud of this heritage and this responsibility which has been placed in your hands for the period of time that this is **your** church. Let me impress you with that fact—that this is **your** church and **your** responsibility and not the vague responsibility of some other group or person.

Now let me tell you a few facts of interest regarding two of the original members of this church—Ann Turner and Rebecca Hackley. They were half Indian and neices of Meshekunnogquoh, known as "Little Turtle", the great Miami Indian war chieftain. Their father was Capt. Wells, prominent in the early history of Fort Wayne and Indiana, who was killed in the Fort Dearborn massacre. Capt. Wells had married a sister of "Little Turtle" so, while their blood was half Indian, it was the blood of an Indian Chieftain and they were educated in Kentucky and are referred to as ladies of refinement and intelligent piety. I might also add that their names both appear on that list of 44 persons contributing to the support of our first pastor.

There is an incident concerning their father which has no imme-

diate place in our church history but which I am sure you will find interesting. Capt. Wells had been kidnapped in Kentucky at the age of 12, by the Miami Indians, and had been brought up as an Indian. In fact, he fought on the side of the Indians at Harmar's Ford in 1790 and in the defeat of St. Clair on the upper Wabash in 1791. The approach of Wayne's army in 1794 seemed to awaken him to the fact that he was fighting against his own blood and he made up his mind to go back to his own people the whites. He took "Little Turtle" to a favorite spot on the banks of the Maumee and said, "I now leave your nation for my own people. We have long been friends. We are friends yet till the sun reach this point in the sky (indicating). From that time we are enemies. Then if you wish to kill me you may. If I want to kill you I may." With these words he took the trail through the woods to join up with Wayne's Army.

As we look about the city and our church today it is hard to realize that we have such a direct line of contact back to the Indians and wilderness of an earlier day.

List of Signers Original Subscription for Support First Pastor

Samuel Hanna -----	\$15.00	John Jeffcoat-----	\$ 5.00
Allen Hamilton -----	7.50	Hill & Henderson-----	5.00
H. Hanna -----	10.00	Lewis H. Davis -----	10.00
Smallwood Noel -----	10.00	Isaac Patterson -----	1.00
David Archer -----	5.00	Francis Alexander -----	2.00
Wm. N. Hood -----	10.00	Hiram Weese -----	2.00
(At this rate as long as he lives		Simon Edsall -----	2.00
in Fort Wayne)		John B. Dubois -----	5.00
Z. B. Tenney-----	6.00	Charles S. Griggs -----	5.00
James Barnett -----	20.00	William Wilson -----	5.00
A. L. Davis -----	5.00	Lewis Armstrong -----	2.00
Wm. Rockhill -----	5.00	John McIntosh -----	5.00
Samuel Lewis -----	5.00	William Sittenfield -----	2.00
Abner Gerard -----	5.00	Samuel Brown -----	2.00
R. L. Britton -----	2.50	Thos. Daniels -----	2.00
Samuel Edsall -----	5.00	John McIntosh Jr. -----	1.00
L. G. Thompson -----	5.00	James Daniels -----	5.00
Ann Turner -----	10.00	Philip Klinger -----	10.00
H. Rudisill -----	5.00	James D. Klinger -----	5.00
J. H. Griggs -----	7.75	John D. Klinger -----	5.00
Rebecca Hackley -----	5.00	William Caster -----	3.00
Matthew Griggs -----	10.00	(If he should remain a citizen)	
Mason M. Meriam -----	5.00	Robert Hood -----	15.00

TOTAL ----- \$257.75

When Our Church Was Young

THINGS WERE different when our church was young. "Johnny Appleseed" was busy getting orchards started around Fort Wayne. There was much talk of the canal but ground had not yet been broken when our church was organized. Men wore "gates ajar" collars and large flowing bow ties. Vests were cut low and nicely rounded to show a large expanse of bosom. Prices were quite different also and in the following paragraphs I give you some prices, current in that day, largely gleaned from old bills paid by the First Presbyterian Church in its first twenty years during the period 1830 to 1850.

Much of our incidental expense was made up of oil-wicks-lamp chimneys-matches-tapers-candles and wood for heating the church. Sperm oil, obtained from whales, was used in lamps for light and cost from \$1.00 to \$1.75 per gallon. It was almost 30 years after the church was born before the first oil well was drilled near Titusville, Pa., in 1859.

Commodities were priced in shillings. Wood for heating the church cost 5 S or 62½c a load and sawing and splitting the load of wood cost 3 S or 37½c. A broom cost 1 S or 12½c and a pound of candles 15c. A bucket cost 2 S or 25c.

In 1830 common labor was figured at \$8.00 per month. In the 1840's much work was figured at 75c per day. In 1847 skilled labor such as brickmasons received \$1.75 per day and his helper 87c. In 1852 painters received \$1.75 per day. Brick was \$4.00 per thousand in 1847 and lumber was \$10.00 per thousand board feet. In August 1841 it cost only \$52.00 to give the interior of the church three coats of paint and varnish the seats. White lead was \$1.90 for a 25 lb. keg. Turpentine was 10 S or \$1.25 per gallon. Linseed oil was 80c per gallon.

In 1851 I find a yard long bill for hauling lumber, etc., used in our second church building. The hauling charge was 12½c per load. Surrounding lands were valued at \$2.00 to \$2.50 per acre. Flour was bought by the barrel and cost \$3.00 or \$3.25 per bbl. Vinegar was 18½c per gallon. Molasses was 13c per quart. Bacon was 5c per pound. And last but not least whiskey was 1 S or 12½c per gallon but that information did **not** come from our church records.

The House Of God

WHEN THE First Presbyterian Church was organized in 1831, there was no church building in Fort Wayne and the community church met wherever it could find shelter. At first services were held near the juncture of Columbia and Harrison streets under a rude shelter of boards. Then for a time the little brick school room about 20 by 25 feet was the place of worship. For a time the Masonic hall gave shelter until they were driven from that haven by the first printing press to be set up in northeastern Indiana. Next, a carpenter shop on the north side of Columbia near Harrison was the meeting place. Later, the old brick court house was occupied for a time. Such were the wanderings of the First Church in Fort Wayne until in 1837, they found a home in their own church building, approximately 40 feet square, on the south side of east Berry Street, just 70 feet west of Lafayette. This was a plain and a humble church. We in turn were a small and a poor congregation at that time.

This building was occupied approximately ten years until the late eighteen forties, at which time it became apparent that the church had outgrown the facilities of the building and plans were developed for a new building.

The lot at the southwest corner of Clinton and Berry was first acquired at a cost of \$600.00, but after holding this for a time it was traded in on two lots, directly opposite, on the southeast corner of these Streets for which the sum of \$1150.00 was paid. Samuel Bigger, former governor of Indiana was chairman of the committee on selection of ground and Samuel Hanna—then President of the Board of Trustees—was chairman of the building committee.

The committee was instructed that the building should be not less than 50 feet wide and 80 feet long, with a basement story for Sabbath School and lecture rooms, and that the cost of the building should be not less than \$7000.00, exclusive of grounds. The pews were to be sold to the highest bidder, to provide finances, but it was specified that one-fifth of the pews were to remain free. The corner stone was laid by the pastor Rev. H. S. Dickson in October 1845. The basement was first occupied for public worship in 1847 and the upper room was finally completed and dedicated on Nov. 14, 1852. Our pastor of that day was Jonathan Edwards and the dedicatory sermon was preached by Rev. Thomas E. Thomas D. D., president of Hanover College, from Isaiah 62, first verse. "For Zions sake will I not hold my peace, and for Jerusalems sake I will not rest, until the righteousness thereof, go forth as brightness, and the salvation thereof, as a lamp that burneth." This

was rather prophetic as this was the church that lit up that whole part of town when it burned in 1882.

On Aug. 1, 1846, we entered into a contract of sale for our old building on east Berry with the Evangelical English Lutheran Church. They agreed to pay us \$800.00 for the building and lot, including the bell, pews and pulpit—we reserving the stoves, lamps and blinds. One half the purchase price or \$400.00 was to be paid in materials in the following manner—I quote. "Two thousand five hundred feet of hewed timber, hewed in size and length agreeable to be furnished and delivered on or before October 1st next, for which we agree to pay or allow, for the short timber, five cents per foot running measure and for the fifty seven foot sticks we agree to allow eight and one-half cents per foot running measure. (This would be less than \$5.00 for a sixty foot log cut out in the woods, squared up by hand, and delivered to our church site. The work being performed without doubt by the members of the English Lutheran Church.) One hundred dollars to be paid in Hay, Flour and Cordwood at the market price delivered, and the balance (of the \$400.00 that is) in lumber such as black walnut, poplar and oak delivered at ten dollars per thousand feet inch measure." The other \$400.00 was paid in notes of \$200.00 each payable at intervals of one year. Money was scarce in those days and bartering was engaged in quite extensively, even in church buildings. Here is another example of barter—in April 1847—W. G. and G. W. Ewing, prominate early citizens and fur traders of Fort Wayne, members of the congregation but not members of the church, deeded 80 acres of land to the church in payment for a pew. This land about 10 or 12 miles directly east of the city was valued at that time at two dollars or two dollars and a half per acre. We still owned this land some five years later as I found where we paid some taxes on it at that time.

The total cost of the building completed in 1852 was \$13,500.00 including the ground. John Cochrane served as building superintendent and, in appreciation of his services, the Trustees, Session and Building Committee passed a resolution on Nov. 8th, 1852, deeding a pew to him as a gift. The platt on page 88 of the first Trustees record shows that Mr. Cochranes pew was No. 81—that it was a choice pew—and that it adjoined that of Samuel Hanna which was valued at \$300.00.

This building served till 1863 by which time the church had again outgrown its facilities. On July 27th, 1863, a special congregational meeting was held and resolutions were passed relating to enlarging the church by adding a wing on the rear and otherwise modernizing the building. Samuel Hanna was again chairman of the building committee and John Cochrane was awarded the contract for enlargement on his bid of \$6,300.00. Prior to this time a cupolo had been added at a

cost of \$1,200.00, so this new edition brought our total investment in this building to \$21,000.00.

This building, a large and handsome church for the day, served our needs until it was destroyed by fire. On page 59 of the second book of Trustees records there is a black bordered page carrying the following wording—"The First Presbyterian Church was destroyed by fire Saturday 7 P. M. December 16th 1882." The firemen were only a block away and arrived promptly on the scene but when the hose was connected there was not enough force to throw a stream 20 feet high and by the time the steamers were brought out and put in action it was too late to save the building. A newspaper account of the fire tells how, as the steeple fell, some of the timbers in the shape of a cross, caught in a tree and hung there a blazing emblem of the faith whose place of worship had just been laid low. There was a total of \$14,500.00 insurance on the building, pews, organ and fixtures, all of which was, I believe paid in due course by the various companies.

Many of the churches of the city sent messages of sympathy and generously offered the use of their buildings until we could provide ourselves with a home again. Our first temporary home was in the Circuit Court Room in the old brick Court House, which was offered through the courtesy of the Honorable Edward O'Rourke and the County Commissioners. Meetings were held there until April 30th, 1883, when steps were taken to secure the use of the Jewish Synagogue. We continued to occupy the Synagogue until our new building was ready for use. The kindness and courtesy of the Achduth Vesholem Congregation in allowing us the use of their Temple for 29 months and refusing any compensation for its use created a bond of brotherly feeling which still exists to this day between this church and this Hebrew Congregation. This was evidenced some time later when we made a contribution of \$1,000.00 to help defray their church debt after they had built a new Temple. The framed resolutions received from this Hebrew Congregation at that time hang in the southwest entrance lobby of the church.

The building permit for our new church was issued May 19th, 1884, and the building was occupied in part on October 1st, 1885. Let us go back now and consider some of the steps which led up to our new, at that time, but now old, present building.

No time was lost in vain regrets for the loss of a fine and dignified church. The fire was on December 16th and a special meeting of the congregation was held on December 22nd in the Second Presbyterian Church to consider the question of rebuilding. The burned building had not been a small one, as John Cochrane stated, in discussing the size of a new building, that the seating capacity on the main floor had been 640. After some discussion as to the advisability of rebuilding on

the old foundations and walls it was unanimously decided that this should not be done. Mr. O. P. Morgan made a motion that the general plan should be oblong or square with annex for Sunday School and that an architect be employed to get up plans to be submitted to a future meeting of the Congregation. The following building committee was named—Mr. Hamilton, O. P. Morgan, W. H. Hoffman, John Moritz, K. McCracken, Oscar Simons, John Cochrane, E. P. Williams and John D. Olds. A few days later action was taken to offer the old site to the Federal Government for a post office. This was done; the offer accepted; and the site that we acquired for \$1,150.00 was sold to the Federal Government for \$25,000.00. Thus do values some times increase over a 36 year period.

The next step was taken in September 1883, when Mr. Hamilton and Mr. Hayden were appointed a committee to procure suitable sites for the location of a new building. This committee was superseded in October 1883, by a committee of five as follows—Harry Sharp, J. D. Nuttman, R. W. French, W. H. Hoffman and Fred J. Hayden.

A congregational meeting was held on November 12th 1883 to consider three sites for the new church. First—the northeast corner of Clinton and Washington where the church now stands for \$12,000.00. Second—the southeast corner of Wayne and Harrison where Patterson Fletcher now stands for \$15,000.00 and the site where the Public Library now stands for \$18,000.00. The present site was chosen by a vote of 128 to a total of 35 for the other two sites. If hindsight had been better than foresight I believe we would have selected the Library site instead of the one that we did.

While the Sunday School side was occupied October 1st 1885, it was late in 1886 before the church was fully completed and all occupied. Thus it took almost four years after the fire before we were again installed in our new home—the one we still occupy. The cost of the building including grounds, furnishings and organ was \$93,274.23.

This does not quite end the story. To cut down the cost somewhat the bell tower had only been completed up to the roof level. In March 1893, a special meeting of the congregation was held to consider the completion of this tower. The Trustees had been notified that the quarry up in Michigan, from which the stone had been taken that was used to build the church, was about to be closed and if they wanted to complete the tower with stone that matched they would have to do it now. At this time Mr. Geake was building the John Bass home out of this same stone so he was awarded the contract to complete the tower on his bid of \$5,691.93 for labor only. The total cost of the addition was \$8,384.43, bringing the total cost of the building up to \$101,658.66.

This really ends the story of the building but in 1906 the church

was in rather bad shape and an extensive overhauling was done at that time. New windows were installed—a new chandelier in the auditorium—the church was completely redecorated (the ornamental bands you see now around the walls were a part of that decoration, which was a beautiful job)—new carpets were put in and the church was put in excellent physical condition. The cost of this rehabilitation was \$9,309.-38. Perhaps I should also mention the new kitchen and intermediate floor under it which was built in a few years ago.

There are structural details that are of interest. When this church was built it was before the day of structural steel and this large span of roof is supported by tremendous wooden beams. Some of them are as much as 30 inches through. Also to eliminate columns in the Sunday School Room the ceiling which of course is also the floor of the church parlors is hung from the roof on the iron rods which you have observed in the church parlors.

With this I end the story of the Church buildings. Other than the memorials such as chimes and organ which story has already been told, what has been done in later years amounts only to normal upkeep and repair. We are looking forward again once more to a restoration and rehabilitation of this structure when peace and the elimination of priorities permits.

The Trustees Organize

APPARENTLY A Board of Trustees was organized for the first time on April 12th, 1843, as the first entry in the first Trustees Record reads as follows. "Be it remembered that on the 12th day of April 1843, Samuel Hanna, Allen Hamilton, John E. Hill, John Cochrane and Charles E. Sturgis—trustees of the First Presbyterian Church at Fort Wayne—appointed under the Act of the General Assembly of the State of Indiana, approved January 25th 1843, met and were qualified as such Trustees."

Their first official act after electing officers was closely related to the function of the Foundation as it had to do with property which had been left to the church. On motion of Allen Hamilton, Samuel Hanna and John Cochrane were appointed a committee to rent the farm devised by David Hughes to the First Presbyterian Church. So that in 1843 and now again in 1945 we find ourselves concerned with the same problem. With this difference, however, now—through the Foundation—we have the machinery properly set up for dealing with this matter in the most satisfactory manner.

Our First Sexton

DECEMBER 12th, 1845, we acquired a sexton. This must have been an important step as it was felt necessary to outline his duties fully in the Trustees record. Here is the entry. Quote, "Resolved that Mr. Mershon be employed as sexton for the present at \$1.00 per week. The sexton shall ring the bell at all meetings, twice when there is preaching and once for all other meetings and whenever an alarm of fire is given. It shall be his duty to scrub the church once a quarter and always on Friday preceeding the communion Sabbath; to sweep and dust the church every Saturday. It shall be his duty to fill, clean and light the lamps when necessary and attend the fires and see that the house is comfortable, the wood to be furnished in the basement ready for burning. He is to be allowed extra for scrubbing the house."

I, for one, rejoice that he was allowed extra for scrubbing. I think he had it coming.

A New Bell

IN 1857 THE church needed a new bell. They had one which had been purchased in 1848, right after we had occupied our second church building, but apparently for some reason it was not satisfactory. Perhaps it was cracked or had a flaw in it so that the sound did not carry or the tone was not up to standard. At any rate a subscription list was passed to raise the money for this new bell. Probably Jesse L. Williams started this list as he headed it with a subscription of \$40.00.

Another reason that makes me think the old bell must have been faulty is because the new bell was about the same size as the old one. The new bell was bought from Jones & Co, of Troy, N. Y., who are still in business. It also seems probable, because of the amount of allowance for the old bell, that they sold us the bell we did not like. The new bell weighed 1957 lbs. and cost 35c per pound. The old one weighed 1907 lbs., almost as heavy, for which they allowed us 27c per pound. Quite a controversy developed over the cost of the new bell. We claimed they should have allowed us 2c more per pound for the old bell and there was a difference of 136 lbs. in our weights. This controversy dragged on for quite a while as it was not finally settled, and then through a lawyers office, until 1862.

This is the bell that was hanging in the church when it burned in 1882. There must have been a grand shower of sparks when this 2,000 pounds of bell plunged from the cupolo to the ground.

There is another chapter to this story. Some one, I have forgotten who it was, bought this bell after the fire for the bronze metal that was in it. He kept it for a long time using some of the metal from time to time. It must have been about 25 or 30 years ago that this individual, whom I have forgotten, told my father that he still had a little of this bell metal and that he wanted to make him a keepsake from it. He cast some caps for a heavy glass ink well my father had, which had belonged to my grandfather. So I still have part of the old bell purchased in 1857 which plunged to the ground in a shower of sparks in 1882 and concerning which we argued for five years over the price. Some of the melted bell metal is also in the Allen County Historical Museum. It was placed there by Mr. Cherry, the present curator of the museum, who picked it up the day after the fire.

A Story Of Tolerance And Goodwill

THIS IS A story of a simple kindly act and religious tolerance which has echoed down through the halls of time for more than 60 years. It would be hard to estimate the goodwill which has been created and which still exists because of these events which I shall tell you about.

On December 16th, 1882, the First Presbyterian Church burned. We met in various inconvenient places for church services, including the Circuit Court Room in the old Court House, until on April 30th, 1883, the Trustees took steps to obtain the use of the Jewish Synagogue, which of course they did not use on Sundays. The local Hebrew Congregation consulted Rabbi Wise of Cincinnati in regard to the matter and he heartily recommended that this be done. As a result we worshipped there for the next twenty-nine months, until October 1st, 1885.

The following motion was put and carried at the congregational meeting held October 12th, 1885, after we finally got back in our own building again.

"It was moved by Mr. Hamilton and seconded by F. J. Hayden and Resolved—

1st—That the everlasting gratitude of this congregation is due and our most hearty thanks are hereby expressed to the Achduth Ves-holem Hebrew Congregation of this city for their signal kindness in granting to us the use of their beautiful and convenient Temple where we worshipped for twenty-nine months from May 1st, 1883, till October 1st, 1885.

2nd—That our appreciation of this kindness is the more profound for the reason that, although we drew upon it much longer than we at first anticipated, there seemed to be no possibility of exhausting its generous fullness.

3d—That this notable act of theirs which has sounded out far and wide to the lasting honour of our Hebrew fellow citizens has impressed upon us more deeply the memory of what we as Christians owe to the Israelitish Nation, and that while we lay claim to an inheritance in the blessing of Abraham and the glory of Israel, we hail with thankful gladness every token of amity and brotherly kindness between the children of Abraham and Israel and Christian people.

4th—That we regard the action of Rabbi Wise of Cincinnati in heartily recommending his co-religionists to offer the use of their Temple to a Presbyterian Congregation as a remarkable and noteworthy sign of the effect of American Institutions in breaking down the bar-

riers which have through so many ages seperated persons of different religious beliefs and creating an era of brotherly feeling among all classes and all sects never before realized in the worlds history.

5th—That the Trustees of this Church are instructed to report the action of this meeting to the Achduth Vesholem Society of this city and to send the thanks of this Congregation to Rabbi Wise of Cincinnati and to express to him our appreciation of his liberal sentiments and brotherly feelings."

Within the next year or two the Achduth Vesholem Congregation, who had refused any compensation for the use of their Temple, received a donation towards their church debt of \$1,000.00 from the members of the First Presbyterian Church. Inasmuch as there is no official record of this gift in either the records of the Trustees or of the Session, I can only assume that it was raised among the church members without official action which shows, I believe, the deep feeling of appreciation which must have been generally held. This action brought forth the following resolution from the Achduth Vesholem Congregation.

At a regular meeting of Achduth Vesholem Congregation held Feb. 21st, 1887, the following Resolutions were unanimously adopted.

RESOLVED

That the heartfelt thanks of Achduth Vesholem Congregation are due and are hereby extended to the members of the First Presbyterian Church for their munificent donation of \$1,000.00 towards the liquidation of their church debt.

That the Trustees of the Achduth Vesholem Congregation accept their donation as a noble gift extended in the spirit of religious tolerance and goodwill.

That the good effect of their generosity will live and be exemplified to other generations and that the magnanimous spirit of their gift is worthy of emulation by all posterity.

RESOLVED

That a copy of these Resolutions be spread upon the records and a copy delivered to the Trustees of the First Presbyterian Church by the Trustees of Achduth Vesholem Congregation.

By order of the President

M. Lamley,

Secy.

Do you observe how the goodwill is building up?

Now let's jump to the January 3d, 1910, meeting of the Session. E. F. Yarnelle made a motion which was unanimously carried to offer

the use of our church to the Achduth Vesholem Congregation while they were building a new Temple. At the March 15th, 1916, Session meeting the Clerk reported a letter from Marx Franks thanking the church for the kind and generous offer of our church building and stating that the Trustees had found it more advisable to find a place of worship more accessible to the majority of the Congregation.

In January, 1925, Rabbi Markowitz spoke in our church at an evening meeting on "My Neighbour the Gentile" as one of a series of meetings.

When we had our Centennial Celebration Mr. Robert Pollack spoke at the Fraternal service in the afternoon on June 28th, 1931, as the representative of the Achduth Vesholem Congregation.

Goodwill echoing down the halls of time more than sixty years because a Hebrew Congregation graciously extended the use of their Temple to a Christian Congregation when **their** Temple burned to the ground.

*The First Presbyterian Church
Foundation of Fort Wayne*

Introduction

History looks backwards. The Foundation looks to the future. For a number of years I have asked you, the members of the First Presbyterian Church and of the Foundation, to look back with me into an honorable and noteworthy past, so that in turn, we might consider how, through the Foundation, we might project that past into the future and insure the perpetuation and continued service of this fine, this old, this historic church.

In the questions and answers that follow we give you essential information concerning the Foundation.

It is our hope that more and more people, as time goes on, will recognize the desirability of remembering the Foundation in their wills with a gift. Nothing, I am sure, would give you more satisfaction, and nothing would serve better to perpetuate your name in connection with the worthwhile things of life.

Please read the following questions and answers and make your decision NOW to make use of the Foundation. The pastor or any officer or trustees of the Foundation would be glad to assist you.

What is the First Presbyterian Church Foundation?

The First Presbyterian Church Foundation is a financial corporation set up to provide a legal body which can receive gifts and bequests from those interested in the First Presbyterian Church and its good works, and which is properly constituted and safeguarded to see that funds which are left to it, or to any branch of the church work, are properly invested, and that the wishes of the donors in connection with these funds are carried out.

Who Belongs to the Foundation?

Every adult member of the First Presbyterian Church or congregation is a member of the First Presbyterian Church Foundation.

What Funds are now being managed by the Foundation?

Funds have been left for the benefit of the Trustees, Deacons, Womens Federation, National Missions and direct to the Foundation without designation. These various funds are shown in the recapitulation on the next page. All funds are invested as closely as possible and the income is sent regularly to the body for whose benefit the fund was set up.

What are the Objects of The Foundation?

As stated in the original prospectus: "The objects of the Foundation are to promote religious educational and charitable purposes among the present and future members of the First Presbyterian Church of Fort Wayne, their children and their neighbors; and to accomplish these ends to promote the cause of Christianity in and about the city of Fort Wayne".

Those who have left Gifts and Church Body Benefitted.

To Benefit Church Trustees

1917	Mary Hanks -----	\$ 481.78
1920	22 bequests (special coll.)-----	511.00
1920	Interest earned on funds-----	430.35
1922	Frances Swinney -----	1,016.67
1929	Bess Hassler -----	50.00
1930	Mary Harper -----	1,000.00
1933	W. W. and A. Josephine White-----	796.03
1936	Laura H. Bass-----	10,000.00
1936 & later	George Lowe -----	3,300.00
1936	Jay M. Moderwell-----	250.00
1938	Mary E. Sibray-----	629.24
1943	Harry A. Perfect-----	2,500.00
1943	Frank C. Tolan-----	100.00
1943	Name withheld -----	1,000.00
1944	Name withheld -----	500.00
Total -----		\$22,565.07

To Benefit Deacons

1932	Fannie Jones Peltier-----	1,000.00
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To Benefit Women's Federation

1923	Mary Eliza Greenwalt-----	\$10,355.83
1930	Mary Harper -----	1,000.00
Total -----		\$11,355.83

To Benefit National Missions

1935 & later	George Lowe -----	9,600.00
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Direct To Foundation

1931	Edward G. Hoffman-----	\$ 1,072.28
1934	Elizabeth M. Worden-----	1,000.00
1937	Julia E. Stouder-----	1,000.00
1938	Eliza Hanna Hayden-----	1,000.00
1940	Grace Kennett -----	608.22
	Accumulated income to date-----	1,136.34
Total -----		5,816.84
GRAND TOTAL -----		\$50,337.74

How are the Foundation Funds Invested?

Assets Providing Income

H O L C Bonds 3's—51/55-----	\$ 900.00
U. S. Treas. Bonds 3's—51/55-----	1,000.00
Fed. Land Bank Bonds 3's—55/56-----	5,900.00
U. S. Postal Sav. Bonds (5,000) (10 yrs.)-----	3,750.00
U. S. Sav. Bonds Series "G"-----	23,300.00
U. S. Sav. Bonds Series "F" (1,000—12 yrs.)-----	740.00
80 Sh. Home Tel. & Tel. Co. stock-----	4,000.00
Savings Accounts: First Federal Sav.-----	5,000.00
Home Loan & Sav.-----	5,000.00
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Total -----	\$49,590.00

Non-Earning Assets

Perkinswood Realty Stock (10 sh.)-----	\$ 1.00
Restricted Deposit—Old-First Bank-----	47.28
Mortgage Certificate -----	328.00
Fort Wayne National Bank checking account-----	371.46
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Total -----	747.74
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GRAND TOTAL -----	\$50,337.74

Who should leave money to the Foundation?

Anyone who loves his or her church and wishes to continue, in some measure at least, his or her support of the church after death.

Anyone who is particularly interested in **any part** of the church work and wishes to further that work.

This might be in connection with music.

It might be church decoration.

It might be towards a fund for the eventual need of a new building.

It might be a fund to provide flowers for various church functions.

It might provide any needed articles for the dining facilities.

It might be any objective which is near or dear to your heart, or it might be left to the discretion of the Foundation to use it as needed with changing conditions.

How should I Word my Bequest so it will accomplish what I want?

Should you wish, as we hope you may, to include the Foundation in your will for some amount (it may be large or small), we suggest the following form for wording the bequest where you wish to leave it to the discretion of the Foundation as to how these funds be used.

"I give and bequeath the sum of ----- dollars to the First Presbyterian Church Foundation, an Indiana charitable corporation, of Fort Wayne, Indiana."

Should you prefer, you may describe a bond or shares of stock or real estate or other property in place of a direct gift of money.

Where it is your desire, for example, to leave funds or other property for the purpose of continuing in full or in part your support of the church or any of it's agencies, the following wording is recommended.

"I give and bequeath the sum of ----- dollars to the First Presbyterian Church Foundation, an Indiana charitable corporation of Fort Wayne, Indiana, in trust for the use and benefit of ----- (here name church agency), to be held by said Trustee and the income and principal paid to said beneficiary, or disbursed as shall from time to time be directed by said beneficiary."

needed in this large institution, the following wording is suggested.

"I give and bequeath the sum of ----- dollars to the First Presbyterian Church Foundation, an Indiana charitable corporation of Fort Wayne, Indiana, in trust, the income to be accumulated and the said fund and any accumulated income thereon to be applied by said Trustee, for----- (Here state purpose)."

Of course the wording may be varied in any number of ways to suit whatever purpose you may have in mind. In any event, the Foundation stands ready to carry out your wishes to the best of it's ability. It is your Foundation and we hope you will make use of it.

A Lasting Memorial

Through the Foundation you can provide a lasting memorial to some individual or to your own love and interest in this historic old church. The Foundation has been in existence now for twenty years. Every fund established is entirely intact and already the names of those who have left funds grow familiar as they are read "In Memoriam" on Foundation Sunday each year. Each year these same names are included in the published annual report. The names of these people will not be forgotten. What a splendid roll of honor they will make some day perhaps far in the future. Yes—the Foundation provides a **lasting** memorial for those many persons who loved their church well enough to wish to perpetuate their support, at least in part, after they are gone.

"These have entered into their rest, but their works do live after them."

Concerning Jesse L. Williams

I NOMINATE Jesse L. Williams as the "All Time Champion Member" of the First Presbyterian Church. Made an elder in January, 1834, he served in this capacity almost 53 years till his death in 1886. He attended meetings of the Session just a few months prior to his death. He was a devout christian. He was a leader not only in the spiritual affairs of the church but in the temporal as well. Amongst our church papers we have probably a dozen old subscription lists for everything from a new bell to a new church and Jesse L. Williams name nearly always headed the list with one of the largest contributions. In 1881 he wrote a history of the church at the time of our 50 year celebration. He and his wife Susan C. Williams left a total of \$24,000.00 to various Boards of the Presbyterian Church after they died.

Jesse L. Williams and my great grandfather Marshall S. Wines, were associated in the construction of the canals. They were made elders in the church the same day and their families were close friends. As a matter of historical interest and to illustrate the conditions that were present in that early day here in Fort Wayne, I would like to relate an incident concerning the manner in which my great grandmother prepared the meal when they were entertaining Mr. and Mrs. Williams, as a young married couple, in their log house near what is now Spy Run Avenue, on the occasion of their first visit to Fort Wayne. In those primitive days, cooking utensils were necessarily few, owing to transportation difficulties over the mountains. Mrs. Wines told of the first meal she prepared for her guests. She hung the kettle with water on a crane which swung over the fireplace of glowing coals. That was for the tea. The potatoes were put to bake in the hot ashes. She then took her one skillet, provided with three legs and a tightly fitted cover, and stood it over the hot coals. She first made and baked her biscuits; took them out and set them aside on the hearth to keep warm. Next she cooked the corn, and lastly the meat, which was venison. The meal was then ready to serve. This log cabin was one large room with the corners curtained off for bed rooms. So, we may visualize the house-keeping facilities and the manner of living in those early days.

I have quite a large number of old letters either written to or by some of my early relatives in this city, and they are quite uniform in one characteristic. That is, their interest in the church and their steadfast faith in their religion. I would like to quote a few sentences from a letter which my great grandmother, Mrs. Wines wrote to Mrs. Susan C. Williams, January 15th, 1845. This was after her husband's death and apparently she was visiting around with various relatives, at this time being in Springville, Indiana. She says, "We have been treated with the greatest kindness and affection by all our friends, which has

made the time pass pleasantly; but still I cannot keep Fort Wayne from my thoughts, the dear friends, the pleasant society, the many precious privileges. What a contrast when you draw a comparison between that part of the country and this. In this place there is but one single Presbyterian family, and that is the one in which I am. I have been here but one Sabbath, went to the Methodist Church. Heard a good sermon by Mr. Rucker from Indianapolis. His text, 'What shall a man give in exchange for his soul'. He is considered a great preacher here but if they could only hear our Mr. Dickson, they would not look on him as so great a man." May I explain that Mr. Dickson was the pastor of the First Presbyterian Church in Fort Wayne. His picture is amongst those on the wall of the Sunday School Auditorium. She goes on to say, "How I long to hear him again. When you write again give the particulars—how his lectures to the youth took, if the church has increased, if it is in a prosperous condition, how the new School Brethren get along and if you continue the female prayer meeting."

I think this letter illustrates the lively interest which the church members of that day took in their church. The precious privileges which my great grandmother refers to are the privileges of being able to attend the church every Sabbath and being able to attend prayer meeting during the week.

John McIntosh

(Narrator)

THIS IS THE story of John McIntosh. It is a true story. This is also a story of church discipline a hundred and more years ago. In that day church membership carried certain obligations with it which the members were not only expected but required to live up to. If they failed to do so they were punished in proportion to the crime. These early disciplinary actions were just, but at times, they showed a decided lack of understanding of human frailties and to my mind at least, were designed to publicly humiliate the offender rather than correct the evil.

John McIntosh was one of the original members of this church when it was organized in 1831. At the organization meeting he was elected one of the two ruling elders and was ordained the next day.

On Feb. 26th, 1834, in this church's first disciplinary action he was appointed one of a committee from the session to converse with James Barnett regarding his reported intemperance.

We jump now to Dec. 27th, 1838, on which day the session spent some time in considering a charge of intemperance against John McIntosh. He was debarred from the Lord's Table until the case could be examined. After a meeting or two at which John McIntosh failed to appear, he met with the session—confessed his sin and purpose of repentance, and the session decided it would be necessary that his confession be written and read before the public congregation. There were more meetings at which John McIntosh failed to provide the written confession (dreading I am sure the humiliation this would bring to him). Finally after McIntosh met with the session again the session relented and it was decreed not necessary to have his confession read publicly. The following minute was adopted. Resolved that in consequence of his confession of his sin and purposes of new obedience Mr. McIntosh be continued in the communion of the church and he is hereby continued and recommended to the fellowship and sympathy of the brethren. Resolved that the moderator read the above sentence from the pulpit next Sabbath morning.

It is a year later and again John McIntosh is charged by common fame with unchristian conduct towit—drunkenness. The case was set for trial. This time McIntosh plead not guilty and as the witness did not appear the charge was not proved.

Almost another year passes. It is now Oct. 17th, 1841. Again John McIntosh is charged by common fame with unchristian conduct—

1st—With visiting tippling houses.

2nd—With being drunk on the last Saturday evening of the Allen County Circuit Court.

John McIntosh and the witnesses were cited and after some preliminary sparring and adjournments the case was set for trial on Nov. 20th, 1841.

In the trial of John McIntosh about to begin we give you the actual questions and answers as recorded in our session records more than one hundred years ago. The moderator was our pastor, Rev. A. T. Rankin. The witnesses were M. S. Wines my great grandfather, J. H. Jacoby and N. Ferrand. May I say by way of explanation that the grocery of that day was the usual dispenser of whiskey either by the drink or in whatever quantity you wished to purchase.

THIS IS THE TRIAL OF JOHN McINTOSH

(Rankin) Mr. McIntosh the charges against you are—

1st—With visiting tippling houses.

2nd—With being drunk on the last Saturday evening of the Allen County Circuit Court.

Are you willing that your case be heard at this time?

(McIntosh) I am.

(Rankin) Will the accused and those about to give testimony in this cause hold up their right hands.

Do you promise to tell the truth the whole truth and nothing but the truth, so help you God?

(Chorus) I do.

(Rankin) Mr. Wines—Are you acquainted with Mr. McIntosh practices as regard the first charge?

(Wines) I cannot now recollect of seeing Mr. McIntosh going into a Grocery but once but I suppose I have. I recollect once seeing him go into Hedekins.

(McIntosh) Mr. Wines—Have you seen me intoxicated within the past eighteen months?

(Wines) No, not that I know of. I do recall however that I have frequently seen you sitting and standing about groceries.

(Rankin) Mr. Ferrand—Do you know Mr. McIntosh habits respecting his frequenting tippling houses?

(Ferrand) I have seen Mr. McIntosh near groceries frequently and have seen him several times in Mr. Hedekins grocery. I did not see him the last day of the Allen County Circuit Court as I recollect.

(McIntosh) Have you seen any improper conduct in the streets?

(Ferrand) That depends on what would be considered improper. I consider it improper for an elder of the church to be frequently sitting near groceries. I should also like to say that your appearance during the past year has been that of an intemperate person.

(McIntosh) Was it by the look of my face or my breath or by the actions of my hands or feet that made you suppose me drunk?

(Ferrand) Partly by your countenance. I think this will give you the idea as well as any words I can make use of—a generally stupid appearance.

(Rankin) Mr. Jacoby—Tell the session what you know in regard to Mr. McIntosh habit of frequenting groceries.

(Jacoby) I have frequently seen him at Hedekins and at the saloon and at Smiths and Hutchisons.

(Rankin) Tell the session how he appeared—whether as a man doing business or as a loungeur?

(Jacoby) I have seen him a few times at Hedekins when the room was filled with intemperate and profane men. At one particular time he was sitting by the stove with other persons about him. Mr. Hedekin was standing behind the counter and it did not appear that Mr. McIntosh had business with him.

(Rankin) Had Mr. McIntosh business with the other men?

(Jacoby) I saw nothing like it. I recollect several times passing Hutchisons grocery and seeing Mr. McIntosh sitting by the stove.

(Rankin) Did you see Mr. McIntosh on the last day of the Allen County Circuit Court?

(Jacoby) I saw him on the afternoon of that day.

(Rankin) Tell where you saw him.

(Jacoby) I saw him sitting by the stove in Hedekins partially bent over with his mouth open and looking at the stove.

(Rankin) Were the usual symptoms that attend drunkenness at that time apparent?

(Jacoby) They were. I have seen much drunkenness and am acquainted with its symptoms.

(Rankin) Do you believe to the best of your knowledge that Mr. McIntosh was intoxicated on that occasion?

(Jacoby) I do.

(McIntosh) Mr. Jacoby—I understand you to say that you had frequently seen me at Mr. Hedekins?

(Jacoby) I have seen you there probably fifty times.

(McIntosh) Do you know how much dealings I have had with Mr. Hedekin during the past two years?

(Jacoby) I do not.

(McIntosh) Did you ever see me coming from Hedekins drunk and staggering or quarreling on the sidewalks?

(Jacoby) I have never seen you fighting with any person but I have frequently seen you when I thought you were intoxicated.

(McIntosh) What was your reason for supposing me drunk?

(Jacoby) My only reason is that your countenance and appearance was that of an intoxicated person. Another reason is that I have

seen you with intoxicated persons and another reason is I have sometimes come in contact with your breath and it had the smell of an intemperate person.

(McIntosh) When have you come so near me as to smell my breath?

(Jacoby) On election day near the Court House and as many as two or three times in the store.

(McIntosh) Gentlemen I will make no defense. I have left my son at a grocery and I must get him and go home. If it is an offense to go to a grocery you will have another charge against me as I am going directly to one. You will have to do with my case as you see fit. I bid you good day. (McIntosh leaves).

(Curtain)

(Narrator) After considering the evidence the session unanimously found that the charges as specified against Mr. McIntosh are sustained by the testimony. It was resolved that John McIntosh be and he is hereby suspended from the communion with the church until he repent. The moderator is directed to publish the decision from the pulpit next Sabbath.

You know—I wonder—if Christ would have denied John McIntosh the right to communion?

Women's Suffrage

THERE IS A significant paragraph in the minutes of the annual meeting held November 2d, 1847. On motion of Allen Hamilton it was resolved that the ladies be allowed to vote on the questions before the meetings. Apparently, up to that time, ladies were supposed to be seen but not heard. After an animated discussion—Hamilton, Hanna, Noel and Ayres in favor and Robinson at some length opposing, the resolution, inviting the ladies to vote, was carried unanimously. So, Ladies—you have had suffrage in this church almost 100 years. In the Nation you have had it only since 1920. Perhaps the date November 2, 1847, might be the occasion for a celebration by the ladies in the church. Certainly it is a significant milestone.

The Pastor's Salary

IN ANOTHER sketch I told you how we raised \$258.00 to call our first Pastor, the Rev. James Chute. All through the 1840's we paid our Pastor \$700.00 per year. This was gradually raised to about \$1200.00 at the time of the Civil War. During the war, due I suppose, to the inflationary effects that war always has, it increased quite rapidly to \$2,000.00 and not long after the war to \$3,000.00. Here are some of the yearly figures.

1852—\$800.00	1864—\$2,000.00
1853—\$1,000.00	1868—\$2,500.00
1863—\$1,600.00	1871—\$2,900.00

On April 25th, 1843, our financial affairs were not in the best of shape, as on that date the Trustees settled with Rev. Rankin for the balance due him for his services up to Sept. 1st, 1842, and agreed on the balance as due Rev. Rankin, as \$200.00. On October 23rd, 1843, Rev. Rankin acknowledged to have received of Jesse L. Williams the sum of \$60.00 in May last, and \$25.00 in the month of Sept. last, also \$5.00 from John Fables, also \$2.50 from Samuel Hanna, also \$5.00 from John Cochrane in credit on Hamilton and Williams Store and \$3.00 from Jesse L. Williams in credit at the same store—making in all \$100.00, to be deducted from the sum due him up to Sept. 1842, leaving yet due him \$100.00. In these dribbles and devious ways was the salary of our early pastors raised and too often I fear it was never paid in full. Theirs indeed was a labor of love.

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About Music

WE HAVE ALWAYS loved and generally enjoyed good music in this church. The first step we took towards organized music was in 1839. O. W. Jeffords was appointed chorister and B. H. Tower and N. Farrand assistants. I quote. "They are earnestly requested to accept the appointment and hold meetings for improvement in singing at such times and places as will be convenient for the people to attend." Next, in 1848, we started spending money for music. B. H. Tower was appointed a committee to make a collection for the payment of Mr. Stockbridge as chorister. Then in 1856 the Trustees were authorized to secure a chorister for the children as soon as possible.

On January 11th, 1889, I find this note. "As to the vexatious choir question, it was settled on as good experimental policy at least to call the Hayden Quartette of male voices". With this rather dubious introduction the Hayden Quartette continued for almost a quarter of a century. This quartette consisted of Mr. E. F. Yarnelle-tenor, Mr. Charley Olds-second tenor, my father Charles H. Worden-baritone and Amelias J. Lang-bass. Mr. Olds and my father were blenders although they carried solo parts when necessary. Most of the solo work was done by Mr. Yarnelle with his clear golden tenor and by Mr. Lang with his deep booming bass. Mr. Yarnelle in particular made an outstanding contribution to the church with his music. He had a voice that without question could have provided a musical career had he desired it. He sang with great feeling and expression and beautiful tone. For many, many years, probably twenty or thirty, he led the music in the Sunday School. Mr. Lang was not over five feet tall. There was always a box for him to stand on in the choir loft to bring him up within reach of the others. He had a voice that sounded as if it ought to have a body three times his size. A powerfull, very low, true bass. He never had to reach for the lower notes. The voices of all these men blended extremely well and the old timers all remember them with much pleasure. These were all men of affairs but they found time to sing on hundreds of occasions out side the church. Concerts, weddings, funerals and many other occasions brought them out. Your attention is called to a picture of these men on the north wall of the Sunday School Room.

Lighting the Church

IT IS INTERESTING to trace our growth and development through the years. Take the question of lighting the church for example. For many years of course the only form of lighting we had was oil lamps. When we hired our first sexton in 1845 we instructed him in his duties regarding filling, cleaning and lighting the lamps. This phase lasted for twenty five years. Then natural gas came into this territory. On January 7th, 1856, I find this note. "Resolved, that the Trustees be instructed to have the church lighted with gas". Our next step came in 1891, about ten years after the start of electric lighting, when it was decided to wire the lecture room for electric lighting. The final step came in 1906 when the entire church was wired for electricity. Thus the gas phase of our lighting lasted for almost fifty years and so far we have had thirty-eight years of the full convenience of electricity.

Financial Crisis

OUR FINANCES have had many ups and downs. Usually they have followed quite closely the economic trends of the day. When inflationary trends were working during the "civil war" and money was easy, our Trustees reported happily that all bills were paid and there were no debts. A little later in the 70's there was a severe depression and we had something like a crisis. Our pastor of that day David Moffat, who had taken the charge in 1872, voluntarily reduced his, not too large salary. I find this note in the Session minutes of Nov. 11th, 1873. "On motion of J. D. Nuttman resolved:—Whereas, a large number of pew holders, many of them church members and amply able to pay, are in arrears for assessments on their pews, and in consequence of such delinquency, the Treasurer is without funds to pay for lighting and for coal to warm the church. Therefore resolved:—That unless such arrears are paid promptly, it will create the necessity of closing the church at an early day." Our congregation must have come to the rescue and I am happy to report that, within a few years, the church was again in a prosperous condition.

Smallwood Noel

WHEN THE First Presbyterian Church was organized in 1831, Smallwood Noel was one of the original members. At the organization meeting he was chosen one of the two ruling elders. The very name sounds like a pioneer and he typifies the substantial religious citizen of that day who settled and built up this great midwestern section of the country. Smallwood Noel was a printer and founded the first newspaper in Fort Wayne that has since come to be known as the News-Sentinel. When the church was forced to vacate temporary quarters in the Masonic Hall in the 1830's by the advent of the first printing press in this part of the state it was Smallwood Noel who brought the press to Fort Wayne.

No man could have been more faithful to his church. For more than 30 years he was a working elder. In all that period of time he seldom missed a meeting of the Session or a church service. He offered wise counsel and firm moral support under often most difficult and trying conditions. The resolutions adopted by the Session shortly after his death express in excellent fashion his fine qualities and service. Quote.

"Smallwood Noel Esq. having departed this life on the 11th of Feb., 1862, the Session at this, their regular meeting next succeeding their bereavement, adopted the following resolution. Our departed father, venerable and beloved, was born in Virginia; made a profession of religion in the First Presbyterian Church Indianapolis; was one of those who took part in the organization of this church, at which time he was chosen an elder; and rendered faithful and acceptable service here for more than 30 years, until called home at the ripe age of 78. Now his punctual attendance on the Sanctuary and the prayer meeting shall be known no more; his counsels, his prayers, his kindly greetings we can enjoy no longer. Recognizing in his removal the hand of his God and ours, it becomes us to bow submissively to the Divine Will; to give thanks that he was so long spared to us; to rejoice in the lively hope of his more glorious engagements in the upper Sanctuary; and to animate our own souls and to exhort our brethren to follow more earnestly those who through faith and patience inherit the promises."

Surely it can do no harm for us to take this brief moment to remember and honor a man who served this church so faithfully and so sincerely, for such a long time, so long ago. It gives some indication how old this church is that he died more than eighty years ago after serving for more than 30 years.

Our Corporate Status

THE FIRST PRESBYTERIAN Church is incorporated under a special act of the Indiana Legislature entitled "An Act to incorporate the First Presbyterian Church of Fort Wayne, Indiana." We are one of the few if not the only church so incorporated as nearly all churches are incorporated under a general Act of the Legislature. The original Act was signed January 25th, 1843, and it has been twice amended. On 3-4-1927 it was amended for the purpose of increasing the number of Trustees from 5 to 9, three to be elected each year. Again on 3-9-1939 it was amended and again the purpose was to give more flexibility to the number of Trustees and to permit any number of Trustees from 9 to 24, one-third to be elected each year.

Recently I ran across some interesting notes in the Trustees Record which show that in October of 1885 the church and it's members had completely lost sight of the fact that they had incorporated under the laws of Indiana some 42 years before, as the following legal notice was inserted in the paper.

Notice Of Incorporation

A meeting is hereby called for Monday evening, Oct. 12, 1885, at 7:30 oclock of the members, pewholders and congregation of the First Presbyterian Church for the purpose of organizing said congregation into a corporation for church purposes under and pursuant to the laws of the state of Indiana and for the further purpose of authorizing the Trustees to negotiate a loan of \$20,000.00 upon the property of the Society. Said meeting will be held in the recently finished lecture room of the new church,

By order of the Board of Trustees.

When the meeting was actually held in accordance with the notice, Montgomery Hamilton arose and stated that since the notice had been published the old Record Book of the church had been found and it had come to light that we were already properly incorporated and that the Act had been approved by Governor Bigger of Indiana Jan. 25th, 1843. Gov. Bigger later became a member of this church and served as chairman of the committee on selection of ground when we built on, what later became, the old Post Office site.

To me this incident is interesting as it shows that 60 years ago we were already so old that the generation who had organized the church had passed on and the membership had completely forgotten so important a matter affecting the church.

Dispute over Pews

WHEN WE BUILT our second building in 1847, finally completed in 1852, we financed it by selling the pews to the highest bidder. Then to provide for running expenses the pews were valued in accordance with the building cost, and were assessed a certain percentage each year. If, for example, you owned a \$600.00 pew and the pews were assessed 10 per cent that year, you paid \$60.00 toward the current expense fund.

In 1803 we enlarged the church by building a large addition on the rear. This made the auditorium much larger and made it necessary to reassign pews. After a lot of discussion they decided that everybody should turn their pews back to the church and receive stock which could be used to acquire a pew in the enlarged church.

There must have been quite a little jealousy and many conflicts and difficulties in reassigning the pews in the enlarged church. Naturally those who had the choice pews wanted to keep their advantage and those who had become more prosperous wanted to secure a better pew. However, the Trustees seemed to have handled the matter wisely as I find the following paper among the Trustees Records. Quote.

"Amicable arrangements (there are a couple of words that have a lot of meaning) having been made by the parties interested, the Trustees now agree that pew No. 90 shall belong to Willis Hanna instead of No. 2, sold to him at the public sale; that No. 93 and No. 94 belong to Pliny Hoagland; that No. 96 belong to A. P. Edgerton—he paying premium for the same \$160.00; that No. 97 and No. 101 belong to John E. Hill—he being released from the amount of premium bid on No. 96; that No. 98 and No. 99 belong to Samuel Hanna; that No. 100 be assigned to the Pastors family; that other sales and assignments of said pews be hereby made void."

I'm glad that this matter was settled without bloodshed.

List of Pastors

THOSE WHO HAVE had a regular pastoral relationship with our church.

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|--|--|
| No. 1—Rev. H. S. Dickson, D. D. | Installed November 1845.
Resigned July 1847 |
| No. 2—Rev. Johnathan Edwards, D. D. | Installed November 1851
Resigned July 1855 |
| No. 3—Rev. John Marshal Lowrie, D. D. | Installed November 1856
Con'td till death, 9-26-1867 |
| No. 4—Rev. Thomas H. Skinner, D. D. | Called March, 1868
Installed 9-16-1869
Resigned 9-18-1871 |
| No. 5—Rev. David W. Moffatt, D. D. | Called 2-5-1872
Installed 1875
Retired 1-1-1906, made Pastor Emeritus.
Died 1920. |
| No. 6—Rev. Henry Buck Master, D.D., L.L.D. | Called 1-1-1906
Installed 3-1-1908
Resigned 1919 to accept sec'yship Board of Ministerial Relief |
| No. 7—Rev. Robert Little, D. D. | Called 11-24-1919
Resigned 11-22-1925 |
| No. 8—Rev. Samuel Callen, D. D. | Called 3-17-1926
Installed 4-26-1926
Resigned 12-10-1934 |
| No. 9—Rev. George William Allison, D. D. | Called 5-1-1935
Installed 6-19-1935 |

List of Pastors

The following pastors supplied our pulpit before and between those who had regular pastoral relationships with this church.

Rev. James Chute	Organized church 7-1-1831. Died 12-28-1835.
Rev. Daniel Jones	Supplied in 1936.
Rev. Jesse Hoover (Lutheran)	Supplied after Jones till October, 1837.
Rev. Alexander T. Rankin	Supplied from October, 1837, to September, 1843.
Rev. William C. Anderson, D. D.	Called in spring of 1844, declined, but preached six months.
Rev. Jas. Greer	Supplied July to November in 1847.
Rev. Lowman Hawes	Supplied six months in 1848.
Rev. J. G. Riheldaffer	Supplied from August, 1948 to 1851.
Rev. J. H. Burns	Supplied for several months in 1856.

List of Memorials

LOOK AROUND YOU and observe the memorials that are a part of our tradition and background.

The Chimes—Gift of Mr. E. F. Yarnelle in memory of his wife.

The Organ—Gift of Mrs. John Bass in memory of Mr. Bass.

The High Pulpit—Gift of Mr. Arthur Perfect and Mr. E. F. Yarnelle in memory of Bertha Elizabeth Yarnelle and Henry Eavy Perfect.

The Brass Organ Rail—Gift of Eliza Hanna Hayden in memory of Frederic J. Hayden.

The Marble Baptismal Fount—Gift of C. Hanna in memory of her daughters Charlotte, Annie and Elizabeth.

The Moffatt Plaque—In memory of Dr. David W. Moffatt who served this congregation as Pastor and Pastor Emeritus for almost fifty years.

Table on Pulpit Platform—Gift of Mrs. Harry Hattersley in memory of her mother, Dora Mitchell Blair.

The Memorial Window—The medallions and scripture verses in the window to the right of the pulpit were reset from a memorial window in memory of Mr. and Mrs. Marshall Smith Wines.

Gallery of Photographs—Photographs of the various buildings the church has occupied and of the pastors in this church. Collection started by Charles Howard Worden.

List of Elders

Name	Ordained, Installed or Elected	Dismissed or Ceased to Act	Died
1. Smallwood Noel	E 7-1-1831 O 7-2-1831		2-11-1862
2. John McIntosh	E 7-1-1831 O 7-2-1831	Ceased 11-20-1841	
3. Jesse L. Williams	O 2-23-1834		10-9-1886
4. Marshall S. Wines	O 2-23-1834		9-21-1842
5. Myron F. Barbour	O 1-?-1839	Dism. 3-27- 1842 Resumed 4-9-1881	12-26-1900
6. Nathan Farrand	O 1-?-1839	No record af- ter Session meeting 8-14-1842	
7. Samuel Hanna	O 9-?-1843		6-11-1866
8. John Cochrane	O 9-?-1843		3-9-1891
9. William Paul	O 9-17-1844	Dismissed 4-1-1861	
10. James H. Robinson	O 9-17-1844	Resigned 3-27-1848	
11. Henry P. Ayres, M. D.	O 6-14-1857		12-25-1887
12. George A. Irwin	O 6-14-1857	Ordained to the ministry 4-8-1863	
13. James B. McDonald Again	I 1-6-1867 I 11-14-1875	Dism. 12-2-1867 Resumed 1-8-1875	6-26-1885
14. Henry Sharp	O 3-13-1870		6-11-1900
15. John Reed	O 3-13-1870	Dism. 4-15-1872	
16. Oliver P. Morgan	O 3-13-1870		10-24-1900
17. William Henry Hoffman	O 11-14-1875		12-6-1904
18. Joseph W. Cromwell	O 10-3-1886	Dism. 9-3-1902	
19. Alexander A. Chapin	O 10-3-1886		1-9-1909
20. Charles H. Worden	O 10-3-1886		2-4-1930
21. Milton P. Longacre	I 10-3-1886	Dism. 9-25-1893	

22. George W. McCaskey	I 10-3-1886		12-30-1935
23. Edward A. K. Hackett	O 12-?-1896		8-28-1916
24. Thomas M. Lloyd	O 12-?-1896		10-28-1910
25. Edward F. Yarnelle	O 12-?-1896		12-27-1938
26. Emmet H. McDonald	O 12-?-1896		2-17-1936
27. Charles L. Olds	O 12-?-1896		2-5-1922
28. James M. McKay	O 12-24-1905		6-25-1917
29. William D. Page	I 12-24-1905	Moved to Cal. in ?	
*30. Arthur H. Perfect	O 2-26-1911		
31. Christopher R. Colmy	O 2-26-1911		12-28-1915
32. E. Ralph Yarnelle	O 2-26-1911	Dism. 1-4-1912	
33. David A. Corey	O 4-16-1916	Moved to Cal. placed inactive roll 4-8-1930	
34. Charles E. Crall	O 4-16-1916		10-9-1923
35. Dr. Samuel H. Havice	O 4-16-1916		3-1-1933
36. O. N. Heaton	O 5-2-1920	Ceased to serve 4-1-1934	
*37. Dale W. McMillen Again	O 5-2-1920 I 4-1-1936	Dism. 11-25-1930 Resumed 7-14-1935	
*38. M. B. Larimer	O 5-2-1920		
39. John R. McKay	O 4-29-1922		7-26-1942
40. Edward G. Hoffman	O 5-11-1924		2-10-1931
*41. Clarence R. McNabb	O 5-11-1924		
*42. Samuel D. Jackson	O 5-11-1924		
43. Gaylard M. Leslie	E 4-25-1928		4-6-1943
44. Frank E. Stouder	E 4-25-1928		3-22-1935
45. Frank M. Eakin	E 4-25-1928		12-27-1934
*46. Frank R. Blosser	O 4-13-1930		
*47. Alfred W. Kettler	O 4-13-1930		
48. Robert Meyer	O 4-13-1930		12-13-1940
49. Andrew O. Waterman	O 4-13-1930		9-5-1934
*50. Walter F. Close	E 4-26-1933		
*51. Merle J. Abbett	E 4-26-1933		
*52. Charles J. Worden	E 4-18-1934		
53. Alexander M. Baxter	O 6-16-1935		11-12-1940
*54. Chauncey R. McAnlis	O 6-16-1935		
55. Don C. Heffley	E 4-1-1936	Dism. 12-10-1941	

50. W. Page Yarnelle	E 4-7-1937	Resigned 4-1-1939
*57. John A. Brown	I 4-24-1938	
*58. R. L. Van Horn	O 4-24-1938	
*59. Shirley L. Scholer	E 4-12-1939	
*60. Vernon Sheldon	E 4-17-1940	
*61. Allan J. Tremper	E 4-17-1940	
*62. Frank W. Smitley	O 4-27-1941	
*63. Wesley W. Brooks	O 4-27-1941	

* Currently serving on the Session July, 1944.

3009.

